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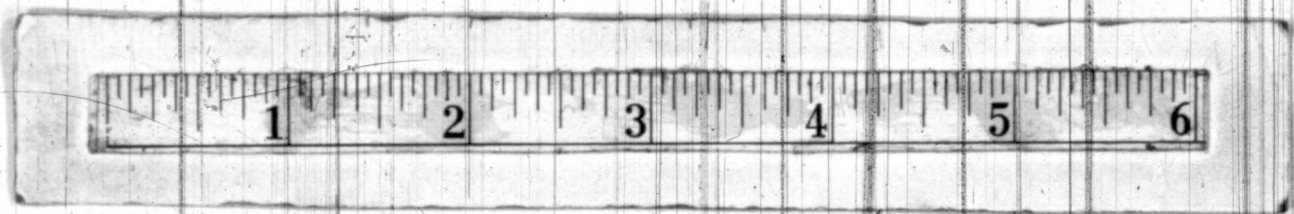
SOUTHERN BAPTIST CONVENTION

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VOL. VII NO. 1

Building Movement.

READ THIS CAREFULLY.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by Dec. 31, 1906. We can make our notes payable in equal annual installments beginning not later than Nov. 1, 1906, and ending not later than Nov. 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards write me and I will send them.

Yours for progress,

W. T. LOWREY.

SUBSCRIPTION CARD.

Miss., 1905.

I promise the following amounts to Mississippi College and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....\$—
Cash by Nov. 1, 1906.....\$—
Cash by Nov. 1, 1907.....\$—
Cash by Nov. 1, 1908.....\$—
Cash by Nov. 1, 1909.....\$—
Cash by Nov. 1, 1910.....\$—

Name.....

County.....

Post Office.....

Church.....

Occurrence and Comment.

The enrollment of students of Mississippi College ran up to 326 on 16 of December. Pastor Cohron of Utica is spending the holidays with his only child Mrs. Edgar Lowrey of San Antonio, Texas.

Rev. J. P. Culpepper is expected to assist pastor Lipsey in a meeting at Clinton to begin Lord's day, January 7.

Rev. A. J. Fawcett, once pastor at Hazlehurst, leaves Farmersville, of Texas, and

becomes shepherd of the flock in Vernon, of Rocky Springs Church, Yazoo County, at his last appointment for the year paid in full the salary of Pastor J. W. Mayfield, gave him 1,000-mile railroad ticket, and sent the helper meet for him \$1.00 in gold. Noble church and happy preacher!

The South McComb Baptist church organized in Jan. 1903 with 14 members and now has a house of worship, has 235 members and a meeting house paid for. This is good work for two years. In 1905 this church received 110 members, 58 of whom came in by baptism, and will go to full time for 1906. J. H. Lane is pastor.

Rev. W. R. Covington, a Mississippi boy, who went via Texas to our Seminary, and Miss Mary E. Lyons of Louisville, Ky., were married in that city Dec. 19. They will live in Texas.

Our College suspended on Friday Dec. 22, for the holidays and will resume on Friday the 28, and make up the time lost in the short session by working several holidays during the remainder of the term.

The Young Woman's Christian Association of Japan held its first anniversary Nov. 25th. at Tokio and in the gardens of Count Okuma. This Association was established fifty years ago in England, and thirteen years ago in the United States.

Hall Caine, the novelist, is reported to have recently said to Mr Rockefeller's New York Bible class that nothing was closer to him than "the desire to apply the principles of Christianity to the practical life of his own time."

Prof. DuBois of Atlanta, regarded as the most radical of Negro leaders of the country, it is said, now admits that "Honest restriction of the right of suffrage to those mentally and morally fit to use it is today the need of the South."

The Southern Presbyterian is quoted as saying that in making up the paper "the editor tries to put the articles which feed the soul immediately after the editorials." Will the soul be exhausted in reading the editorials and need nourishment and refreshment immediately?

Dr. A. E. Dickinson has been one of the editors of the Religious Herald, Richmond, Va. for 40 years. He and his distinguished associate, the late Dr. J. B. Jeter, probably did more than any other two men towards the restoration of peace and good will among Northern and Southern Baptists.

We doubt whether any man among us can excel President Lowrey in getting money for a good cause. He not only gets good contributions, but he does not leave the field dry and parched. The people feel

better for having given, and are ready for other and greater work. He who fails in this is not a good agent.

During his eight-year secretaryship of the Educational Commission of Texas, Dr. J. M. Carroll raised \$400,000 for Baptist schools in that State, for endowment, buildings, equipment and payment of debts. At the late meeting of the State Convention he resigned and Dr. S. P. Brooks, president of Baylor University, will succeed him.

At their annual meeting in Macon, Nov. 22-24, Georgia Baptists gave \$5,000 to meet current expenses of Mercer University; agreed to raise \$500,000 for its endowment, \$20,00 of which was contributed by R. D. Cole of Newman; and reported the expenditure of \$160,000 for missions during the Conventional year, 75 per cent. of which came from the cities, and the same per cent. was used in the country. In this meeting one man gave \$37,000 for the Woman's College at Forsythe.

Dr. A. T. Barton has accepted the pastorate of the Beech Street Church, Texarkana. That church will have one of the best preachers and pastors in the country.

Rev. D. W. McLeod of Harrisville, Miss., says in the Western Recorder that he will become pastor of South McComb church on January 1.

Senatobia.

We had a merry Christmas. Our Sunday school sent a box to the Orphanage valued at more than one hundred dollars. I never saw children take more delight in anything than they did in this work.

Sunday the 24th. was given to Christmas exercises by the Sunday school. A good congregation was present and all enjoyed it very much.

Another very pleasant thing was a pounding given the pastor's family. This makes two good poundings these good people have given their pastor since our arrival here August 1st. You may be sure that some of the best people God ever made are here in Senatobia Church. We pray that God may bless every one of these good people.

The work for the Lord is very pleasant indeed for this field. This is my first pastorate in Mississippi and I have not met all the preacher brethren of the State yet, but hope to do so as soon as possible. Please pray for us at Senatobia.

Yours brotherly,

J. F. SHERMAN.

Dec. 30th., 1905.

The Mould and Mission of The New Testament Church.

THE MOULD.

See, saith he, thou make all things according to the pattern showed to thee in the mount. Heb. 8:8.

The primal reference here is to God's command to Moses concerning the building of the Jewish tabernacle. God gave Moses a mould of the tent—a complete design of it from start to finish—and charged him to copy the design. There was to be no deviation from the pattern even as to the smallest item. It was God's work, and God's work must be done according to His instructions. The work was done as directed, and the Jews had a tent for public worship. Moses was faithful to his trust, and in his faithfulness left an example for all generations to come.

Moses' loyalty to God in building the tabernacle reminds us of the story of a young artisan. His master brought him design after design for months, and charged him to copy his patterns with care. The work went on and finally the master called for the young man, and took him to a stately building. That building, said the master, was made of the stones you have been carving. The young man paused, and then said with great emotion: "I am so glad that I did my work well."

The lesson from Moses' example of faithfulness is just this: As the servants of God, our lives are to be shaped and moulded according to His commands. What He says, we must do; where He says, we must go. In a word, in all things, we must build according to the pattern He has given us.

What the Old Testament was to the Jews in its detail of doctrine, ritual and worship, the New Testament is to Christians. As in the Old Testament the Jews had a mould of service, so in the New Testament we have a mould of service. As the Jews were not allowed to deviate from the pattern fixed for them, so we are not allowed to deviate from our mould of things. We, as well as they, must build all things according to the pattern given us by Christ. "Hear ye him," is the command of the Father to every servant of His.

The New Testament gives us a mould of the church—an exact pattern of the church as to its organism, its ritual, its doctrine, its mission, and according to this pattern we must build. We have no more right to deviate from the New Testament pattern of the church than Moses had to change the pattern of the tabernacle. In each case the mould and work is God, and our only task is to hew to the Master's line.

Does the New Testament give us a mould of the church? It does, and the pattern stands out as distinct as the pattern of the tabernacle. We have the church existing and operating—not one church merely, but a score or more of them. We read of the church at Jerusalem, Antioch, Corinth, the seven churches of Asia, and many others

all of which were living, active congregations with a specific handship, a specific membership, a specific form of government, specific officers, a certain faith, a ritual, and having a special mission. Surely there can be no doubt about this. If so, read the books of Acts and the Epistles, and the truth of the assertion will appear to the candid mind.

The bane of this and other ages with reference to the church is about this: We are trying to fit the New Testament church into our denominational moulds; and there is no fitness of things. A church of to-day ought to be as to doctrine and practice—just like the church of New Testament times. If not, in what sense can it be a New Testament church? Judge ye.

Let us analyze the New Testament conception of the church, noting each point of the analysis with care, and then let us see, by honest comparison, how many of our modern churches will fit into the mould. If they fit, well; if not, let us lap off and add to until there is an exact likeness to the pattern our Lord gave us. But before we begin, let these facts be considered:

1. The New Testament church did not exist before New Testament times. In vain do we go back to Old Testament times to find the New Testament church.

2. The Jewish congregation with its doctrine and ritual was one thing, and the Testament church with its doctrine and practice is quite another thing.

3. The mould of the New Testament church was not given for one age but for all ages to come.

4. The Christian congregation now existing, bearing the closest likeness to the New Testament mould, is most likely the New Testament church.

5. The doctrine now preached of "join the church" of your choice is a subversion of Christian principle and practice—"Not as I will, but as thou wilt," is the spirit of the true, loyal servant.

S. W. SIBLEY.

What of Doctrine?

The idea of preaching doctrine seems to be very distasteful to some people. Occasionally you find a man who lays claim to so broad and liberal views that he disclaims any sectarian preferences; he rebels against creed. At first glance such a position seems perfectly lovely. But it will not bear a deeper investigation.

In a course of a conversation recently, a friend of the writer, in discussing denominational schools, delivered himself about thus: "I despise this stinking sectarianism." He is a Christian gentleman and believes himself to be perfectly honest in his contention. However, it is clear to Mould & mission of new test. ch. 2

I suppose my friend "disparaged sectarianism" because he thought it wrong and contrary to the teachings of the New Testament. Then with reference to it, he believes something, and, to justify his strong language, he must have believed it strongly. So he himself has a creed; as a creed is

nothing more or less than one's belief. It is from the latin *credo*, I believe. My good Methodist brother's creed is—"liberality" of views on denominational teachings. Which, to all intents and purposes, means anything that nobody objects to. As every idea of doctrine has opponents, if my friend pursues his doctrine to its last analysis he will find himself confronted by a *reductio ad absurdum*.

As generally, used a sectarian is one who holds a particular belief or doctrine. The aforesaid exponent of broad and liberal views evidently believes very strongly, and teaches his belief, that it is narrow and unchristian to believe things and teach them. So he is a sectarian, and open to the charge he makes against others. If the term sectarian is used to designate those who do not grant honesty of opinion and purpose to all men, then the term is misused and the users are at fault. Sect, from which sectarian is developed, originally referred to a smaller number who held beliefs differing from the established order. At this day and time it is a rare thing for a Christian to question the honesty of views differing from his. While he may think them ever so erroneous he grants the right of others to believe any doctrines and teach them. Especially have Baptists at all times represented freedom of conscience and speech.

But what of the virtue of a creed? Much, indeed. What one believes determines his character and manner of life. This stands to reason. It has been my observation that those who have the strongest convictions develop the strongest characters, and are not swept from their moorings by every passing tide. Beliefs always find expression in actions. If one believes that which is false and pernicious it will lead him into ways that are beset with difficulties and dangers. If not to utter destruction. "The way of transgressors is hard." "The soul of the transgressor shall eat violence." Volumes may be written of the blessings which come to him who, hearing the truth, believes it steadfastly. But what shall we say of the individual who has no convictions, who believes nothing? The best that may be said of him is: He drifts as a raft afloat without a course, without steerage; he will go the easy way—with the crowd. "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."

To justify us in holding to the importance of doctrine, and teaching it, we need a divine command. What have we here? "Take heed unto thyself and to the doctrine; continue in them," etc. 1 Tim. 4:16. "Till I come, give attendance to reading, to exhortation, and to doctrine," 1 Tim. 4:13. "All scripture is given by inspiration of God, and is profitable for doctrine," etc. 2 Tim. 3:16. "That he may be able by sound doctrine both to exhort and to convince the gainsayers." And many others.

H. D. WILSON

New Albany, Miss.

Rev. John A. Held, M. A.

I rejoice with the Natchez saints in that brother John A. Held, of Tyler, Texas, has accepted the pastorate of that noble people and will begin work in Natchez the first of January, 1906. I also congratulate brother Held upon being called to serve such a noble church as the Natchez Church. You now have four live, noble, able Texans in Mississippi; namely, W. A. McComb, of Gloster, E. D. Solomon, of McComb City, Chas. T. Alexander, of Corinth, and John A. Held. Brother Held was associated in College (though in a late class) with Dr. S. P. Brooks, President of Baylor University, Geo. W. Truett, of Dallas, etc. He recently finished his course for the M. A. degree at Baylor, holding the highest honor in that class. His power as an evangelist-pastor has been proved by several years of work very much blessed of the Lord. He has been a member for several years of the Executive Committee of the State B. V. P. U. work of Texas, and was one of the leading forces in the great Encampment movement.

Brother Held is worthy of the highest confidence of the people of Mississippi, which I feel sure, that noble people will give him.

Faithfully,

E. S. P. POOL.

Biloxi Outlook.

We had protracted services recently for about two weeks and was aided by our much esteemed brother W. A. McComb, of Gloster. There was quite a good spiritual feeling among the Christians and some of the unconverted were moved to ask for prayers a number of times, eight have been baptized since the meeting began and six received by letter. A debt on the old church property and balance on the organ amounting to about \$360.00 was subscribed at the close of the meeting which was the last cent against the church buildings in Biloxi. Their property is estimated at \$15,000.00. Your correspondent tendered his resignation as pastor. A pulpit committee was appointed who cursed a visit from Rev. H. C. Roberts, of Eureka Springs, and he preached last Sunday morning and night, and the church extended to him a unanimous call as pastor, which he accepted, and is to be on the field at work about the 15th. of Jan. 1906. Take this occasion of introducing Dr. Roberts to the brethren of Mississippi as one of our purest and strongest preachers. At the same time I lift my hat to all the dear ones of this State and say good-bye and return to my old time home, at Little Rock, Arkansas.

Cordially,

J. B. SEARCY.

Conditions in Greater New York.

MRS. M. J. BARNES.

On a second avenue car between Brooklyn Bridge and the Second avenue Baptist Church was found only one American—the writer. One man was reading a paper printed in Greek; another a paper printed

in Hebrew; and when the church was reached, seven meetings were in progress—the one the writer attended being the only one in English.

In many churches farther up town, meetings are held in foreign languages. In that of Dr. MacArthur, for example, where services are held every Sabbath in Spanish. This is not surprising when we remember there are 700,000 Jews, 785,000 Germans, 500,000 Italians, 50,000 Norwegians, etc., until 85 percent of the population of Greater New York is of foreign origin.

In the Woman's Baptist Missionary Training School of Chicago young women of ten different nationalities are this year being prepared for work among their own people in the United States. A visit to Ellis Island, the landing place of the immigrant, shows us people from every grand division of the world, who are met there by Baptist missionaries who welcome them in the name of our Lord and Savior Jesus Christ.

We find 39 different languages spoken in New York City, newspapers printed in French, German, Russian, Italian, Spanish, Dutch, Hungarian, Chinese, Greek and Hebrew. There are regular foreign colonies in different parts of the city and it is not unusual to see signs in the store windows—"English spoken here."

There is Chinese foot-binding, selling of wives and daughters, and joss houses; the idols of heathenism, the Sabbath desecration, and the socialism and anarchy of foreign lands right in New York City.

The oppression of the people in Russia is sending large numbers of Russian Jews to this country, and when for any reason they must be deported, their cries are pitiful, for they say only death awaits them there.

Tenement life in New York often means a family with as many as seven children and seven animals in one small room. Dr. Josiah Strong tells us, "There is a large class of people who just live, and to whom the rearing of two or more children means a boy for the penitentiary and a girl for disgrace."

Below 14th. St. in New York City there is one church for every 1,746 persons, and one saloon for every 111 persons. Is it any wonder these millions coming to a strange land are not uplifted and their homes purified? It has been truly said: "What our country needs to-day is not men who are willing to die for it, but men who are willing to live for it."

And they stood up every man in his place round about the camp; and all the host ran, and cried, and fled. Judg. 7:21.—Home Field.

Saturday Evening Thoughts.

Night has pulled its sable curtains down and the ticking of the clock alone breaks the stillness. Memory has unfolded her scroll and shows us many bright pictures of the long ago. As they pass before us, we gaze tenderly at them and wonder if all this joy and brightness could have been real. Ah yes; there is the old home and

all the dear familiar faces, the old magnolia tree that stood near the gate and on the porch the climbing rose, planted by mother's hand. The clock strikes 9 and father takes the time-worn Bible and reads a sweet Psalm and we all bow in prayer. The remembrance is like a benediction—even now.

Look now at these glowing pictures, replete with light and beauty. There are glimpses of our school days and there the faces of the teachers who once appeared so stern. Now they are all transformed and as we read the lines of duty and kindness, we know they sought to lead us to the fair temple of wisdom. Turn over the pages and you will see a young girl waving a banner and singing, "Hurrah; for the bonny blue flag, that bears a single star." Over here that same banner is torn and faded, and a proud but conquered people fold it tenderly, and lay it away in sadness and tears.

Again the scene changes and here is a happy home where dear children call us mamma. The heart thrills with rapture and were ached but our arms for a fond embrace. But we shrink back in sorrow—for three of them are sleeping in the silent churchyard.

Still we have much to be thankful for—a loved companion and three loving daughters who have just sent tokens of thoughtful care.

Today we reached the 66th mile-stone. While our life has been full of mistakes that we would fain have changed, still for 58 years we have been trying to serve our King. We know that his forgiving love is boundless and abiding, and that his promises are sure and steadfast.

(Mrs) E. C. BOLLS.

That is a splendid tribute to the character and work of the new pastor at Vicksburg by his friend, pastor Stubblefield of Oxford. Enter Bro. Weeks, immediately and fully into the fellowship of our love and work. The door is open wide. There are no bitter animosities or petty jealousies among Mississippi Baptist pastors and woe to the man who would introduce them.

Pastor J. P. Culpepper of Columbia writes the Mississippi Baptist that Rev. A. L. O'Brian of Magee will give half his time to Purvis, that Poplarville has raised the pastor's salary \$200 for 1906, and that "Poplarville High School is enjoying one of its best sessions," under Prof. Thames, "one of the best schoolmen of the State."

Pastor McComb of Gloster has recently assisted Dr. Searcy in another good meeting at Biloxi, in which the church was revived and several converts added to its membership, and a large subscription made towards the payment of a church debt.

The lecture on the evening of Dec. 21, in the regular Lyceum Course in Mississippi College by Dr. Heddy on The Sunshine of Life was one of the best of the season—clean and pure, instructive and elevating. This course is not the least entertaining and educative force in our school.

Some Remarks About Christian Education.

BY CHAS. T. ALEXANDER.

Real Baptists have ever believed in Christian education. Before Baptists were allowed to have a school of their own, they gave money to endow Christian schools for other people. The first endowment money thus given in America was given by a Baptist, John Harvard who endowed Harvard College, and for whom that institution is named. Since Baptists have enjoyed liberty to organize and work as they please, they have spent money enough in high grade Christian schools to put them easily in advance of any body else in the world. Within the last twelve years Baptists have given more money for Christian education in the United States than all others combined. It is an inexcusable ignorance that still, here and there, talks about Baptists as an illiterate people when they stand today, in students, in equipments and endowments, a quarter of a century ahead of any other denomination on earth. Representative Baptists believe in Christian schools, and find that "teaching" is as much a vital work in the kingdom as is "preaching." Both belong to the Great Commission. Preaching, baptizing, and teaching constitute the triune command of our Master, and he who ignores the "teaching" part is as much a heretic as is he who ignores the "preaching" or the "baptizing." Obedience in the three parts of the command will develop a full rounded people; neglect of any one will make a lop-sided, imperfect growth. Now, in beginning this article, I had in mind the suggestion of a discussion of three topics concerning Christian education.

I. ITS POSITION IN THE CHRISTIAN RELIGION.

We have just referred to the three items of work in the Great Commission. A little thinking will reveal a beautiful symmetry in this divinely arranged order. Evangelism comes as the first work, and must of necessity come before baptism or the "teaching" and its resultant growth. Truth is ever two-fold in its effects. It is destructive and then constructive; testimonial and then institutional. The gospel is certainly a destroying power amidst a world of idolatry, superstitions, and sin. It tears down old pagan ideals, and shatters the prison houses of pagan bondage. It sets the prisoners free. He who hears and believes the gospel steps forth from the darkness into the sunlight a free man and heavenly citizen. He is now prepared for a new kingdom. The gospel in its "witnessing" or testimonial power has done its work of preparation. It has cut down and hewn the timbers and made them ready for the building. And here must begin the institutional or constructive side of the truth. Here comes in the teaching work, which gathers up the gospel prepared material and builds the house. Christian education belongs to this side of the commission, and is the work that organizes, sys-

tematizes, establishes the kingdom. The Christian school is the best method of accomplishing that great end. The missionaries on the foreign fields have found the school an indispensable necessity in the work of permanent establishment and proper development of the people whom they evangelize. And the same reasons make the Christian school an indispensable factor in the work of the kingdom among us in this so-called home land. He who would build for eternity must educate.

II. ITS POSITION IN OUR STATE WORK.

Not only a fresh but a new emphasis needs to be given to the relationship of our denominational schools to our general co-operative work. Does this work occupy an essential and a permanent place in our active denominational life? If so, what should be its place in our associational life and work, and in the life and work of our churches? How should it be brought home to the hearts of the individual membership? Baptist strength and life reside in the individual, and not in some high ecclesiastical dignitary or court. Christian education should have the same permanency and the same constant and general loyalty among the masses that is now given to the work of missions. Here is a duty belonging to the pastor that is more commonly neglected perhaps than any other duty, the duty to keep this work alive in his church and to give it the place it should occupy in the church's life.

This work is fundamental in our constructive life. Did our schools do no more than train preachers and church workers, they would be worth infinitely more than the cost of thorough equipment and endorsement. Of course they do vastly more than this. They form the basis of a sound, stable, symmetrical denominational life. No school ever goes off at a tangent and rides a hobby to the hurtful neglect of other interests. Give us pastors trained in our schools, and we need have no fears of factions and divisions within our ranks. They are the strong hand of unity, co-operation and intelligence. All our hurtful divisions can be traced to the one common source of half information, and misinformation and deficient training. When Baptists really know themselves and know their work, they will be a unit. Thus our schools give us a denominational solidity, and make us one people. Such end can hardly be attained without them. And to be strong at home, we must educate at home. We as Baptists grow from local centers. To be weak in our local centers means to be weak in the denomination as a whole. As we are organized by States into connections it becomes vastly important that we become strong and compact in each State. Our schools become centers of intellectual activity and inspiration. Each State becomes a sociological compact within itself. This does not touch the question of local church independency. It but fixes the denominational activity and life of a State sisterhood of independent churches. It is the co-operation principle and life wisely directed into the most effi-

cient channels. Our remarkable Baptist growth and accomplishment have come almost entirely through the development of our Baptist forces by States. Our State Conventions have a double reflex influence. They make strong the associational bodies within respective limits, on the one hand; while, on the other, they develop strength for their larger and more general denominational institutions. The Southern Baptist Convention, for instance, finds its strength in the development of the State Conventions. Hence it is of the utmost importance that we grow strong by States. Home loyalty and patriotism is a necessary fundamental in our denominational growth, and our schools are to the essential growth very much what the hub is to the wheel. They must be maintained, developed and strengthened, if we would hope to grow as a denomination and wield a power for good in the world about us. Our schools of today are an index to what Baptists will be in the world of tomorrow.

III. OUR DUTY CONCERNING OUR SCHOOLS.

Our Baptist boys and girls are worthy of the very best. It is not right to force them to take second class advantages in our schools when they can find first class advantages in State schools and in the schools of other denominations. Neither is it right to force them to stay in our own schools when the Baptist schools of other States can give them much better advantages. But it is vastly important that they be educated in our own schools, and hence of first importance that we equip and endow and make our schools second to none in all the land. This is a positive duty.

It is likewise a duty upon the pastors and workers to train our churches to appreciate and patronize and support our own schools. An eye should be kept on the prospective student, and that one be led to go to our own school within our own State. And along with this duty comes the moral obligation upon every church to stand by, with its money its prayers and its sympathy, the institutions of its own State. The church but a foot over the line in Mississippi belongs to Mississippi, and the pastor of such church has no moral right to divert its strength in any other direction. And one State has no moral right to cross the line into another for denominational purposes of any sort, unless there be an agreement for denominational co-operation between the two States. There is a question of denominational ethics here that needs special emphasis. Of course individuals are free always to do as they please with their money, and the agents of general institutions like our Seminary are free to go anywhere. The point is every institution is morally trained to stay within the territory justly belonging to it, and should not trespass upon the rights of any other institution. This may be a tender point, but it needs to be understood.

It is a Baptist duty to leave a heritage to the coming generations that will abide. Great preachers and great churches pass

away and are forgotten. A great school abides through the centuries. It is the mud-sill of denominational permanency and strength. A great church will reach a few more than its membership; a great school will reach every nook of our civilization, and will become a vital, though an unconscious influence in the life of the country. It is our opportunity to saturate the atmosphere of the whole country with Christian thought and ideals. Our schools will send out Christian doctors, and lawyers, and bankers, and merchants and farmers, and if our churches influence largely the civic life of our State it will be because their pastors have been trained in schools with true ideals. I would not underestimate any factor in the kingdom, but I would give proper emphasis to the great work of Christian, and I may say denominational education, and help, in my own small way, to push the glorious work Baptist people are doing to the fullest accomplishment of our hopes and our ideals.

Corinth, Miss.

New Year Thoughts.

(Robt. L. Sproles).

The old year with its possibilities is gone; the new, with its offerings and hopes is before us. Profiting by the experiences of the past, we are wiser to begin the future. It is but the honest and earnest desire of us all to make the most of life, but all of us do not know the best and fullest life. Let us take stock. Are we better and more efficient servants for having lived during the year 1905? If not, have we not failed in our undertakings as Christians or misused or disregarded our opportunities? The blessings of God have been ours—the blessings best for us. Standing, then, at the threshold of the new year and looking down the corridor of the old with its failures and disappointments, can we not dispel all thoughts that discourage and let our hearts go out in gratitude to God for His blessings? Sometimes by the eye of faith we can see in calamities and disappointments, blessings in disguise, for our God is the guide and dispenser.

We have material blessings. Crops have not been as good as in previous years, but prices are reasonable and our wants and needs are supplied. Times are comparatively good. The poor are in better circumstances than when crops were better and prices low. The time has been when we had both the short crop and the low price, but not so this year. It is not what we produce that makes us happy, but what we are able to enjoy.

We sometimes hear men say, my land produced a half-bale to the acre. Do they mean to acquit themselves of blame and lay it to the higher power? Brethren, if our blessings are small and few, let us thank God for them and remember that we are under obligations to God and not God to us.

It is a serious thing to live. None of us have a lease on life, and if God has found us worthy and permitted us to live, we

ought to be thankful and take courage. Some of us have enjoyed perfect health during the past year. Have we stopped to reflect upon this fact, or have we gone on as if deserving it? Others of us have had sickness and many of our brightest hopes have been shattered and thoughtlessly we have considered the ways of Providence hard and mysterious. We are wrong. The ways of God may be mysterious to his children, but they are not hard. They only appear hard because we are yet unable thoroughly to understand His purpose and ways. It is wrong to attribute to Providence things which result from imprudence and lack of wisdom. Have we been sick? Let us thank God that we live. Are we still sick? Let us thank God for His blessing and rest in the assurance that "He doeth all things well." Still others of us, perhaps, have seen death rob us of our jewels and were powerless. We have wondered why God's hand has been laid so heavily upon us? We may never understand it in this world, but understanding what we can, let us be grateful for what we have. If the jewel has been taken from us, let us thank God that it was ours for awhile, and that in some way, it is better both for it and for us that death has smitten our home. Such spirit requires strong faith.

Another thing calling for gratitude is the privilege of Christian growth. The Christian life is a progressive life. Each day ought to mark the beginning of higher things, because each day begets a higher life. We are born of God and ought to be daily conformed to the image of His Son. I like to think of life as a preparation for heaven. The extent to which I conform my life in this world to the life of my master determines my capacity for the enjoyment of the things prepared by Him for me. Capacity for elevated joy must depend upon expansion. The savage cannot enjoy as much as the philosopher, nor the child as much as the man. Greatness of enjoyment depends upon greatness of heart which rejoices at the excellency anywhere, and everywhere, judges of things in proportion to their importance—"hopeth all things, believeth all things, proveth all things and holds fast that which is good." It is not blinded by fond partialities nor fettered by senseless prejudices. It is Christlike. The privileges of Christian growth have been ours. We ought to be better and stronger Christians than a year ago. If we are not, let us confess our shortcomings and bless God that He has not denied us the privileges and opportunities.

Spiritual things have not been withheld. From almost every quarter of our State have come remarkably encouraging reports of evangelistic efforts. Men and women have been converted in great numbers and many children baptized into the faith of our fathers. Besides, many old in the faith have had new experiences of grace, and thus encouraged, are pressing forward with renewed energy. New churches have sprung up, old churches have been revived, and many recruits have been added.

Let us thank God for this and, under the encouragement engendered, undertake larger and greater things for 1906.

A review of the blessings of the past year should not stop with a sense of satisfaction and gladness, but our gratitude, which is that virtue of the highest excellence, implying a "feeling and generous heart and a proper sense of duty," should beget new and greater determinations for 1906. Not a determination to "turn over a new leaf," but to write new and better things on the leaf already turned. God turns the leaves; we write upon them. Resolutions short of a complete surrender of life avail but little. The humble heart in right attitude toward God is concerned with the old page and not anxious to turn a new one. We cannot blot out the past, but the weakest of us can improve it.

Have we done well? Let us do better. Have we been happy? Let us be happier. Ask God's forgiveness for past mistakes and indifference and, believing that He gives it, undertake differently and live more wisely. Determination to be happy ourselves does not insure it, but energetic and conscientious effort in realizing our determination in the happiness of others bring the strongest feelings of it. Happiness is a thing of the heart. The heart right toward God, from gratitude, gives to the heart in need and receives in turn a rich reward. Thus the life of Christ is infused through us into the lives of others and we become living teachers of the living Word.

Not only should we determine to live better, do more and be happier by making others better and happier, but we should look well to our aim for the year 1906. Every day has its undertaking; every year, its aim. In the course of the year there will come many subordinate aims and purposes, but knowing and fixing upon the one ultimate aim for the year, we can be able to bring the subordinate aims under control and make them converge to aid in the accomplishment of the one which is chief. Christ has given to the Christian one chief aim for life, "seek ye first the kingdom of God and His righteousness." Seek to bring His kingdom into the hearts of men, and build our own lives up into His righteous character. With this aim controlling the mind and heart of every Christian of our State, at the close of 1906, we shall be able to look upon greater results and our hearts shall be better able to well up in gratitude "to Him who loved us and gave Himself for us."

Rev. Austin Crouch, once pastor at Corinth, the Baptist and Reflector says has been nominated in a Democratic caucus for Chaplain of House of Representatives at Washington. As this office can have but little to do with politics, the Republican majority may give it to the minority.

FREE TUITION TO ALL in the MOST EXCELLENT institution, Farris Business College, Jackson, Miss.

up to great things. Living in the rich plans of Texas as many of them are, they are able to do great things and they are doing it. I also visited Dr. Buckner's Orphan's Home. It is a wonderful institution for good. Dr. Buckner is a great and good man. He has 553 little children in that home. They are being trained like little soldiers. They live in Dr. Buckner's heart. They love him dearly. The Baptist people of Texas stand by him nobly. Six young girls of that home expressed a desire to go as Missionary to the foreign fields.

I next went up into the Territories, Indian and Oklahoma and looked over some of the broad and beautiful plains and fertile valleys of that rich country. They are fast being filled with an enthusiastic, enterprising people. Our Baptist people are seizing the opportunity and are fast developing that country religiously. I had the honor of preaching for Pastor Bennett and his good people in Chickasha City, while there. The Lord is graciously blessing that country, and great things are in store for his people there.

Respectfully,

A. F. DAVIS.

Elder O. D. Bowen.

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Our beloved brother and pastor of the Slidell, La., Baptist Church for fifteen years, Elder O. D. Bowen preached his farewell sermon Sunday morning December 17th. A very large and sympathetic congregation was present.

The writer has known Bro. Bowen for twenty-five years—first in Handsboro, Miss., where he pastored for ten years. He then removed to Ellisville, and also worked here as a missionary and pastor until now.

He organized this church with nine members, and he leaves it with seventy-five. As a pastor he was a grand success.

He favored no question unless it was right. He did nothing by partiality. He visited all classes and was welcome in the home of Baptists, Peio-Baptists, Catholics and others. He was ever ready to assist the poor and needy. He now resides at Handsboro, and does missionary and pastoral work in the three Mississippi coast counties.

At the close of his sermon Sunday, the following was adopted by the church.

WHEREAS, our beloved friend, brother and pastor, Elder O. D. Bowen, has resigned the pastorate of the Slidell Baptist Church the church which he organized thirteen years ago, but which he pastored for two years previous, thus making a continuous service here for fifteen years.

We recognize the fact that we lose a faithful counsellor and guide, one who has ever been ready to share our joys and to comfort us in our sorrows. We feel that he loves us and we know that we love him.

We realize that his life and example

prove him to be a most sincere advocate for his Lord and Master, and that his memory and influence will long remain in this community. The courage of his convictions, his faithfulness to duty and his ability make him a man among men upon earth, and has won for him an eternal home in heaven.

May the heavenly Father whom we love and the Lord of us all spare him to his family and to further usefulness for a long term of years, and when our life's journey is ended may we all "gather at the beautiful river that flows from the throne of God."

Respectfully,

C. M. LIDDLE.

Slidell, La., Dec., 20, 1905.

An Open Letter To Our Representatives and Senators in Congress

This is no less a surprise to me than to yourself. My excuse for writing it, is the approaching Christmas festivities, which at this early date are making their appearance in bacchanalian revelry, which naturally draws, into its current, the youths of our country.

So far as the resident citizens of this country is concerned, we have said in unmistakable terms and in overwhelming numbers that we do not want intoxicants used here. Because it fires the brain, de-thrones reason, defies courts, contaminates or kills its officers, destroys the social, and often breaks up the family circle, sheds the blood of the innocent, invades Legislative Halls, and influences Legislators.

It goes to church, occupies the pews, and often its fumes proceed from the pulpit.

When you combat it in the hall it reels, unblushingly, into the parlor. When you are "shoving" it out of the door it is forcing itself through the window. It mars, blights or blasts all that comes in contact with it.

Our votes, as expressed at the ballot box, have proved futile. Every R. R. station is equivalent to an open saloon. We are told that to try to prohibit it, is to interfere with the laws governing Interstate Commerce. Then the remedy is with the National Legislature. It must assume the responsibility of all the evil that grows out of the Liquor Traffic.

With the lights before me, I think, Secession was wrong. I think Chattel slavery was wrong; our National government took great honor to itself for coercing the Seceded States and freeing their slaves. However there were two redeeming features in slavery; one, it helped in many cases to civilize, and Christianize barbarians—the other it went far in developing the agricultural and commercial resources of the country. But where is there a single redeeming feature in all the Liquor Traffic? It is connected with the shedding of more blood, and is the foundation of more misery in one year than can be traced to any other source in a lifetime. Famine, pestilence, and war has never wrought such ruin, it is only evil continually!

"Uncle Sam," will you—you must—it is

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And results have always justified this perfect confidence.

Was there ever another such record for any article of food in the world?

yours—accept the criminal responsibility for all of this evil? And will you continue to force the R. R. Saloon on us?

My dear representatives in Congress in general, and of Mississippi in particular—will you do something to prohibit this dreadful outrage?

J. I. WADE.

Sherman, Miss., Dec. 4th., 1905.

The N. C. Baptist Convention passed a resolution to appoint a committee to treat with the 12,000 Free-will Baptists in that State concerning union.

The Baptists of Louisiana have decided to establish a State College at Alexandria, and that city has given the denomination \$30,000 and a site.

The Northern Baptist Missionary Union is endeavoring to raise a \$500,000 Endowment Educational fund, and has received many handsome pledges.

At the N. C. Convention in Raleigh a woman volunteered to support a missionary in Africa, and banker L. L. Jenkins of Gastonia subscribed \$600 per year for the support of missionary Rock in Japan.

At the close of an address at the S. C. Convention a brother called to lead in prayer began his petition thus: "O Lord, we stop now to remember thee, and to come back to thee."

Christmas has come this week. Do you want to make your pastor happy? It is easy. In every church are a number of people who would gladly give the pastor a Christmas present if their attention were called to it. You who read this note take it upon yourself to call their attention to it. It will cheer the pastor and give him a fresh inspiration for next year's work. The money value of the gifts need not matter. That is the smallest part about it. Try it. Send us an order for a good book for him.

Mid-Winter Lectures at the Seminary.

The Seminary is very fortunate in being able to offer to students entering at the beginning of the second half session, and to all pastors who can spend a few weeks away from their work, exceedingly attractive course of lectures in addition to the regular work of the Seminary itself. It so happens this session that the Sunday-school Board Lectures and the Gay Lectures fall in successive weeks.

During the week beginning January 28th, the Sunday-school Board Lectures will be delivered. Instead of the usual plan of having five lectures by one speaker, there will be five lectures, each of them being an expert in Sunday-school work. Each one will discuss some phase of the work with which he is especially familiar. The lecturers and their subjects will be as follows:

Bishop John H. Vincent, D. D.—The Sunday-school of Yesterday and of Tomorrow.
Mr. P. E. Bristow, Superintendent of the Calvary Baptist Sunday-school, Washington, D. C.—Organization an Essential Element in the Successful Sunday-school.
Mr. N. B. Broughton, Superintendent of the Tabernacle Baptist Sunday-school, Raleigh, N. C.—The Great Possibilities of the Sunday-school.

Mr. Marion Lawrence, International Sunday-school Secretary.—That Big Boy and How to Deal with Him.

Rev. J. M. Frost, D. D., Corresponding Secretary Baptist Sunday-school Board.—The Sunday-school the Pastor's Opportunity.

This lecture course will be given on Monday, Tuesday, Thursday, and Friday nights and Wednesday afternoon, beginning Monday night, January 29th.

During this same week a Sunday-school Institute will be held in a neighboring church, with all-day sessions and lectures on various phases of the Sunday-school work by experts who will come from a distance for the purpose. On the whole it will be a great Sunday-school week for all pastors who are interested in this great department of Christian work.

During the week following, beginning February 4th, the Gay Lectures will be delivered. The lecturer upon this occasion will be Prof. Ira M. Price, of the University of Chicago. His subjects will be as follows:

General subject: The Old Testament and the Ancient Orient.

I. The Literary Character of the Old Testament and the Ancient Orient.

II. The Religious Character of the Old Testament and the Religions of the Semites.

III. The Ethical Character of the Old Testament and the Ethics of the Oriental Peoples.

These lectures will be delivered on Monday, Tuesday and Thursday nights, February 5th, 6th, and 8th.

In addition to the above special courses given by the professors in the Seminary will be in progress. It is not practicable, of course, to announce in detail the subjects of the various lectures which will be given during the two weeks indicated, but

the following general scheme will indicate the subjects discussed by the professors in the various departments.

In Biblical Introduction, Prof. Eager will lecture on the Formation of the Canon, and in Pastoral Theology on Pastoral Problems.

In Old Testament (English), Prof. Sampey will lecture on Job and the Psalms.

In New Testament (English), Prof. Robertson will lecture on the Early Apostolic History.

In Church History, Prof. McGlothlin will lecture on the Reformation.

In Comparative Religion and Missions, Prof. Carver will lecture on the Comparison of Christianity and Heathen Religions.

In Homiletics, Prof. Dargan will lecture on Beginnings of the History of Preaching, and in Ecclesiology on Sociology and the Work of the Churches.

In Systematic Theology, the lectures will deal with the doctrine of the Kingdom of God and Salvation, and in Biblical Theology the subject of the lectures will be the New Testament doctrine of the Holy Spirit.

The above courses are of course open to any and all who desire to attend them. A desire has been expressed by a number of pastors to be present during these two weeks in order to obtain these special lecture courses and such regular work as will be offered in the class rooms of the Seminary during the same period. Some pastors will come for three or four weeks. Of course we hope that many students will enter at the beginning of the second half session to take not only these special courses but the entire second half of our session, and the date for the opening of the second half session of January 29th, 1906.

To all those desiring to come I wish to say board can be secured in the vicinity of the Seminary at reasonable prices, varying from \$3.00 or \$4.00 to \$6.00 or \$7.00 per week. On the subject of board I suggest that all friends correspond with Mr. B. Pressley Smith, Norton Hall, Louisville, Ky. Mr. Smith will give full information to all making inquiry.

A limited number of visitors can be accommodated in New York Hall. The cost of board there is \$12.00 per month. It would be well for those desiring accommodations in the Hall to write to Mr. Smith immediately, lest the places be taken.

I shall be glad to furnish further information to any desiring it on any of the general points of this communication.

E. Y. MULLINS, President.

Raising the Standard of Giving.

E. E. BOMAR.

Whether they are conscious of it or not, people have a standard of giving. This applies to all giving, as well as giving to foreign missions. Too often this standard is distressingly low. We are all rejoiced that throughout the whole country the standard is rising. Men are beginning to recognize the obligations to give.

This standard of giving has been de-

cidedly raised in certain parts of the country. For instance, in Texas, where there is a growing recognition on the part of most Baptists that to belong to a Baptist church means to give, and that too, worthily to God's cause, but it prevails in other parts of the land also.

Many churches that used to give indifferently, now plan and work for the salary of a missionary or of a native preacher in China. Our per capita gifts have risen from less than ten cents ten years ago to nearly fifteen cents now.

And yet there ought to be a higher standard still. The Southern Presbyterians gave last year \$1 per capita for foreign missions. This surely is not an unreasonable sum. The Baptists of Ontario and Quebec, Canada, gave on an average of ninety-five cents a member, and that too when about half of their churches are in receipt of aid from their Home Mission Board. If some one says that conditions are different with the Presbyterians than with us, surely we can reply in all charity and truth that the conditions of the struggling Baptists in Canada are not so much different from the Baptists in the South that they can give ninety-five cents a member and we only fifteen.

Let us seek to raise the standard of giving by enlisting more givers, and urging our people to greater consecration with their means. Let us also set before them the urgent and tremendous needs of a wide-open world where millions are dying without the knowledge of God.

A Trip to the West.

I left my home in Tylertown on Monday morning Nov. 13, to visit Texas and the great Baptist State Convention of Texas, reaching Dallas City Tuesday night. I spent the remainder of the week mingling with that great body of Baptist workers. I was made to rejoice to see what they did and how they did it. They are thoroughly alive to the great work and responsibilities resting upon them.

Surely the Baptists have captured the great State of Texas, and are doing much for the cause of Christ, while much remains yet to be done. They have the Spirit of the Master, and will do it. They do not wait for things to turn up, but they have the Bible way of turning them up. They have our noble and zealous Dr. J. B. Gambrell as their Corresponding Secretary of the State Mission Board. He works as well in Texas as he did in Mississippi. He said when he was a boy, he used to drive a team, and Old Logue was in that team, and he could always depend upon him. When he called on him he moved things. He is yet a driver in Texas, with Old Logue in the team and when he calls on him he moves up things in the mission cause.

I visited the Baptist Memorial Sanitarium of Dallas. It will be a magnificent building. It was for this building that the great collection of ninety thousand dollars was taken in the Convention.

Truly the Lord is moving those people

up to great things. Living in the rich plans of Texas as many of them are, they are able to do great things and they are doing it. I also visited Dr. Buckner's Orphan's Home. It is a wonderful institution for good. Dr. Buckner is a great and good man. He has 553 little children in that home. They are being trained like little soldiers. They live in Dr. Buckner's heart. They love him dearly. The Baptist people of Texas stand by him nobly. Six young girls of that home expressed a desire to go as Missionary to the foreign fields.

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—AT—

Jackson, Mississippi.

T. J. HAILLEY, EDITOR AND MANAGER.

H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

Ministerial Students and Tobacco.

A very considerable portion of Christian people feel that it is essentially wrong to use tobacco in any form, and none are found to defend its use except those who use it. It is our opinion that its use cannot be justified on either physical, mental, moral or financial grounds. Men are not made better in any of these respects by the practice. But, on the other hand, men are injured in all these respects by its use. A great many of the best people are offended in heart and imposed upon in body by those who indulge in it solely for selfish reasons, and the same selfish cause that induces men to give themselves to this filthy habit will also dull their sensibilities and consideration for the rights and comfort of others that, without even asking whether it is agreeable or not, they will puff away in a waiting room or office until some of the company are made sick and have to leave for fresh, pure air. We submit that the course of tobacco users is essentially selfish and discourteous.

Now, if these things are so, our contention is that no preacher of the gospel of purity and courtesy can afford to become a slave to tobacco.

The Board of Ministerial Education at Mississippi College has done the wise, consistent, Scriptural and safe thing in debarring all ministerial students in the College who use tobacco, from a participation in the fund for ministerial education. The ruling of the Board is that no young preacher can receive help from the Board of Ministerial Education who uses tobacco at all. The young man who will not deny himself the pleasure and gratification that the use of tobacco affords him, in order to secure an education, and at the same time accepts money given by those who conscientiously believe the use of tobacco

wrong, is not made of the right sort of stuff for the gospel ministry. The M. E. Church North, will not ordain a man to the ministry who uses tobacco. We believe them about right on this point. Such a course is not likely to keep God-called men out of the ministry, for, if they have a divine call, they surely will deny themselves this selfish practice.

In all kindness, we venture to open this question for the consideration of the faculty of our Seminary. It goes very much against the grain with many of our good brethren who, though poor, want to help our Seminary and the ministry in general, to know that they are helping to support and educate men for the ministry, who are spending \$1.00 a week, more or less, for tobacco in some form. We are sure it would be to the interest of the Seminary and the young preachers, as well as simple justice to the large number who want to help the Seminary, but who are not in fellowship with tobacco. We do not believe that a man who is such a slave to the use of tobacco as that he cannot quit it is free enough to preach a full gospel. We also hold that no young man who will not deny himself this habit ought to expect or accept help from those who feel that the habit is distinctly wrong. What does the management of the Seminary say to these questions? We all desire to do the best thing. We could call the names of preachers whose influence is being greatly impaired by the use of tobacco. Let us save the young brethren.

Good Tidings.

It affords us very great pleasure to be able to announce that our much loved Orphanage is now clear of debt. With the magnificent buildings we now have, all clear of debt, we are far better than ever able to care for these helpless ones. There are 109 children there, many others are applying. So all the friends of the Orphanage can rest and have just a little breathing spell, and then to work. The seats for the new chapel are ordered and must be paid for. And some other work is to be done on the buildings. Then added to these things are the current expenses of feeding and clothing and warming these little ones. The Lord is greatly blessing Bro. Carter in this work.

Then the college work goes forward under Dr. Lowrey's wise leadership in a most satisfactory way. The students are still coming in since the holidays, and the building fund grows nicely and steadily.

This is not the most favorable season for gathering money; but still the money is coming into the hands of Secretary Rowe in no discouraging manner.

Though slow and last among our agencies, the State paper has struck a vein of prosperity. The vein, it is true, is not strong, but strengthening. Through the help of the brethren our finances are perceptibly improved, and if all will come to us and stand by us, we can soon greatly improve our paper. Brethren, let's lift together under the burdens which are upon

us, proving ourselves mutually helpful to each other. The more you help us, the more we can help you; and vice versa.

Beginning with next week, our able associate editor will treat all to something toothsome and wholesome on the Sunday school lessons. The design will be primarily to help the country churches and all those willing workers who are not blessed with a sufficiency of helps on the Sunday school lessons. Of course we hope the results of his careful study of these lessons will prove beneficial to all.

On last Lord's day the Treasurer of the First Baptist Church, Hattiesburg after Trotter with a check covering balance of pastor's salary for 1905, and left money still in the treasury for pastor's salary. There were four additions, three by letter and one by baptism. Would you not call that business?

Rev. T. E. Morris of Lena, Miss., whose death occurred on Dec. 6th, 1905. Bro. Morris was 75 years old. His was a useful life and his memory is much cherished by his numerous friends. He will be greatly missed in the Harmony Association. He was its moderator for many years, and was universally loved and honored.

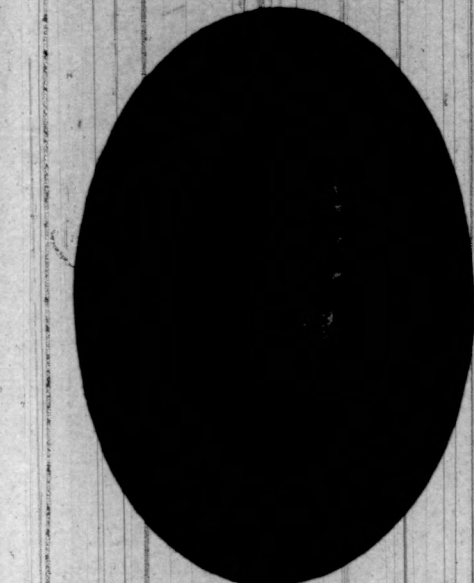
The associate editor, Dr. H. F. Sproles, will, from week to week, give our readers a treatment of the Sunday school lessons. The design is primarily to help country schools which usually do not have a sufficiency of Sunday school helps. But all who will give them careful study, will no doubt be benefitted.

B. T. Kimbrough, Jr.

The management of the paper has secured B. T. Kimbrough, Jr., of Oxford, as traveling representative in the northern part of the State. His territory is north of the Southern railroad and all the towns east of Winona on the Southern. His postoffice is University, Miss., P. O. Box 46. If the pastors will co-operate with him in the circulation of our paper, they will bring us under obligation to them. Bro. Kimbrough is a young preacher and expects to work half of the year and to enter our Seminary in the fall. Any courtesies extended him will be highly appreciated by the management of the paper.

There are 51 young preachers at Mississippi College, a larger number than ever before in the history of the institution. The total enrollment of the students to date is 338, and there are more to come. The session will last six months yet, and we hope 50 more boys will enter.

Bad weather and delayed trains have kept President Lowrey from getting his tidings to us in time for this issue. We happen to know however that he was at Goodman Sunday morning and Coffeeville Sunday night. The weather was very bad and the crowds small, but he found good friends at both places and raised about two hundred dollars at each place. Rainy days will come, but the buildings will come also.



Rev. H. L. Weeks, a new Pastor at Vicksburg.

[Rev. H. L. Weeks accepts the call of the First Baptist Church of Vicksburg, to become its pastor.]

It is a pleasure to extend a cordial welcome to the new pastor of the First Baptist Church of Vicksburg and to commend him to brethren through the State.

Bro. Weeks is a young man of many strong qualities of mind and heart which will doubtless bring him success in his new pastorate, and soon win for him the love and admiration of his brethren.

He is a Southern man, born of Southern parentage so that in coming to Mississippi he is coming "into his own."

When I met him first as a student in our Seminary at Louisville, in 1896, I was impressed that he was a superior sort of a being, one not cast in the mold of ordinary men, and my subsequent acquaintance has served to deepen and confirm that early impression.

He distinguished himself as a student and upon graduation was called to an important field in his native State (Missouri) where he very soon took rank as one of the leaders of religious life, occupying some of the most prominent pulpits of our denomination.

He is a patient worker, a hard student, a clear thinker, a forceful speaker and a sympathetic friend and pastor. His sermons are evangelistic and so it is no wonder that his pastorate in Kirksville Mo., was blessed with the salvation of so many souls and that the church experienced such a remarkable growth under his ministry.

Bro. Week's ability to organize and enlist all of the forces of his church and get them to work in harmony with his plans has also helped to distinguish him.

With such a church as the First Church Vicksburg with Weeks as their leader, we have a right to expect great things for the Master. May God bless his coming into our midst.

EDMOND STURBLEFIELD.

Gloster.

The old Galilee First Church has closed another gracious year. Her books show that she has contributed to all purposes about \$4,200.00. More than a fourth of this went to missions. Another went to Mississippi College and the Orphanage,

while the remainder was distributed wisely among other worthy objects. While it seems that everybody in Gloster, belongs to some church, yet 45 new members came in during the year in the regular services, except a ten day's meeting in which the pastor did the preaching.

The church members are spiritual and devoted to each other and their church. The sick is kindly remembered and cared for both in the church and out. Some of as fine spirits as one ever meets are in this church. Both men and women, boys and girls, are regular in church attendance. Often in inclement weather the boys and men outnumber in attendance the women and girls by a third. We have a splendid boys' prayer meeting, conducted by the boys themselves. The pastor and his family are constantly remembered in a substantial way by the members and friends. Their Christmas remembrance this year, at a low estimation went considerably over \$100.00. May God reward them. It is delightful to serve such an appreciative people.

The Galilee Baptist Church, of Gloster, Miss., in her letter to the Association at East Fork Church reported 44 accessions to the church during the year. Her finances showed that she gave to missions during the year, Home, Foreign, and State, \$1,159.60. Total to all purposes, \$4,200.00, which was an average of about \$4.00 per member to missions and about \$14.00 per member to all purposes.

If the 100,000 white Baptists in Miss. had averaged \$4.00 each to missions last year, the State would have given over \$400,000.00 to missions. But as it was she gave less than \$50,000.00 to missions, which was an average of less than 50 cents each.

W. A. McCOMB.

A Word To Sunday School Superintendents.

In the last report of the Foreign Mission Board made at Kansas City last May, a special appeal was presented for money to go into homes for our missionaries. In most foreign fields the native houses are wholly unsuited for our people to live in, without jeopardizing their lives. Many have suffered the loss of health and some have filled premature graves from the unsanitary condition of these houses and exposure while trying to live in them. With our comfortable homes and elegant church buildings, it is a shame for us to allow our representatives at the front to suffer in this way.

Extra money is needed also for chapels, church buildings, houses for training schools, etc. The report states that \$135,000 extra will be needed this year as a building fund. In order to help raise this amount, as well as to keep the children and young people of our churches in touch with the work at the front, Dr. Willingham, our Secretary at Richmond, has sent out literature suggesting Jan. 21st. or some other Sunday in January as "Missionary Day" for our Sunday schools. On

application the Board at Richmond will furnish suggestive programmes for missionary information and inspiration.

Brother superintendent, do not fail to arrange for missionary service in your school at your earliest convenience. Talk it up, work it up, and pray it up. For information or literature, address Foreign Mission Board, S. B. C., Richmond, Va.

W. F. YARBOROUGH,
Vice-President,
Jackson, Miss.

Magnolia Church is raising funds for a home for its pastors.

Pastor Martin Ball of Winona is spending the holidays with his son Fleetwood, pastor of Lexington Baptist Church, Tenn.

R. L. Sproles succeeds W. S. Allen in the pastorate at Lumberton, and will begin his work on first Lord's Day in January.

At the regular services on Lord's day, December 17, Wesson Church received 4 members by baptism and two by letter. O. A. Bamber is pastor.

The church in Magnolia has appointed C. C. Lea, J. C. Hough and J. P. Tull as deacons who will assist J. H. Price and A. E. Roberts in the duties of that office.

In the account given of Bro. Rawls' ordination to the ministry in a former issue, by Bro. T. J. Moore, it was said that Bro. Rawls "preached one of his usual old sermons. We did not know the types went so wild. It should have been "Bro. Rawls preached one of his 'usual strong sermon.' We beg pardon of Bro. Rawls and all concerned. Bro. Rawls' correspondents will hereafter address him at Hattiesburg.

Invitations are out announcing on Jan. 10, the marriage of Dr. J. F. Brunson to Miss Pauline Hardee. We extend to the good doctor whom we have known for several years most favorably, and to his young bride our sincerest New Year's wishes.

The church and friends at Pocahontas did the nice thing again for their pastor, Rev. P. A. Haman. This time it was a number one overcoat. A year ago it was an excellent suit, Good people, happy pastor.

It is said that the largest check ever drawn, was drawn on the Bank of England, on May 7, 1898, payable to the Japanese minister in London, as the final installment of the Chinese indemnity, and was for eleven million, eight thousand, eight hundred and fifty-seven pounds, sixteen shillings and nine pence. Mr. Carnegie order executed a check for four million six hundred thousand pounds, and Mr. J. Pierpoint Morgan for four million five hundred thousand pounds. These enjoy the distinction of being the largest checks ever drawn.

WOMAN'S WORK.

Mrs. J. L. T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee:
Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

January 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Resolutions No. 1. "I will this year put first things first, remembering the chief business of the church is missions."

1. Hymns—"My Faith Looks up to Thee," the energy of faith; "In Thy Name we go."

2. Seed Thought—The order of frontier settlement is first the saloons, then the churches, then a long time after—the church. No work promises more permanent and far-reaching good than that of church building. Dr. B. D. Gray, says the Home Board needs a great loan fund of not less than \$500,000. The W. M. U. is striving to complete the Tichenor Memorial of \$20,000 this year.

3. Prayer—For an awakening among the women of the church, for the Christless multitudes of the frontier.

4. Reading—"A House of Worship a Necessity." See leaflet entitled "Church Building Fund."

5. Report of Committee on Church Building. Again see leaflet "C. B. F."

6. A New Year's Talk on the Motto of W. M. U. "Go Forward."

7. Discussion—"How Can Others be Enlisted in the Work of the Society?"

8. Leaflet—"Aunt Bessie's 'Might-Box'"

9. Suggestion—Following the idea of this leaflet, will the Society use Chapel Cards for Church Building as "might" cards? Send to State Officers or to 233 North Howard St., Baltimore, Md.

NOURISH

the body, don't dose it with medicine. Scott's Emulsion is the best nourishment in existence. It is more than a food; you may doubt it, but it digests perfectly easy and at the same time gets the digestive functions in a condition so that ordinary food can be easily digested. Try it if you are run down and your food doesn't nourish you.

SCOTT & BOWNE, 409 Pearl Street, New York.

11. —Collection, etc.
12. Silent Prayer, expressive of determination to "put first things first."

Lexington.

DEAR SISTER JOHNSON:

On December 5th. Pastor Kincanon, Mrs. E. F. Brown and the writer went to Durant to assist in packing a box from the Yazoo Baptist Association to Missionary A. A. Reith in Florida. We were greatly gratified at the splendid box made possible by the following churches: Durant, \$34.20; Goodman, \$10.00; Bethel, \$19.75; Pleasant Ridge, \$50; Lexington, \$33.85; Saron, \$7.50; Duck Hill, \$5.00; Total \$132.80, estimated value of box.

Yours in Christian love,
(MISS) BELL STIGLER.

CANCER CURED.

Hon. J. T. Essary, prominent attorney of Morristown, Tenn., Ex-Collector of Internal Revenue for Tennessee, Ex-Commissioner of Agriculture for Tennessee, relates his experience with CANCER.

Oct. 27, 1905.
Dr. L. T. Leach, Dallas, Tex.
Dear Doctor—I think I ought just and properly to address you this letter (for publication, if you desire) For seven years a lump has been forming on the left side of my face, near the corner of the eye, which at first gave me little or no alarm, but it continued to enlarge.

I consulted physicians and my case was pronounced inoperable. I wrote for your booklet and after convincing myself of your reliability and your ability to cure cancer I decided to put my case in your hands with the result that after a few weeks' treatment with your Cancerol the trouble is entirely removed and I am well.

I sincerely believe if given the opportunity you can cure cancer and would advise all who have the disease not to defer treatment until it has gone too far. I shall always feel grateful to you and thank you for the generous treatment I received at your hands. I will cheerfully answer any letters of inquiry.

I am gratefully yours,
J. T. ESSARY.
There is no need of cutting off a man's cheek or nose or a woman's breast, in the vain attempt to cure cancer. No use to apply the burning plaster and torture those already weak from pain and suffering. Cancer is a combination of essential oils, is soothing and balmy, safe and sure and has been employed successfully in most every situation in the body. It is essentially a home remedy and is therefore safe for all, from those in limited circumstances. Doctors, Lawyers and Ministers endorse it. A book containing valuable information on the cure of cancer will be sent free to those who write for it.

Address: Dr. L. T. Leach, No. 416 Main Street, Suite 10, Dallas, Tex.

The Missionary Box.

FROM THE GIVERS (L. A. S.) STAND-POINT.

Read at the packing of a box in Durant, Miss., Dec. 5, 1905, for missionary A. A. Reith of Florida, from the ladies of Durant, Lexington, Goodman, Bethel, Duck Hill, Saron, Cruger, and Pleasant Ridge churches in Yazoo Association.

Among the many graces the Christian is expected to cultivate is that of giving. And God has so ordained it that in the cultivation of this grace more happiness shall accrue to us than from the thing of receiving. Our Lord's Word for it, "it is a happier thing to give than to receive." And God's people are ready to testify that this is true

as they have given of time, talent and money.

While the missionary box is a source of great help and joy to hundreds of needy missionaries it becomes a source of multiplied and intensified happiness to those giving them. And so from the giver's standpoint the missionary box is a happy thought. I don't know who is to be credited with the thought that these boxes could become such a blessed agency in promoting Christian zeal and supplying the missionary with the sinews of war.

I don't know who the originator was but venture the opinion that our Christian women are to be credited with it, for it has about the fragrance of loving devotion and sacrifice that belonged to the women who ministered so graciously to our Lord while he was in the world.

It was a happy thought that provided the missionary box, that should be filled with clothing and useful household articles for Christ's needy ministers for so closely identified with Christ are his people that in ministering to his servants we minister to Him.

Do you know

That a reputable concern could not afford or possibly profit by making a misstatement? Do you not know that it would ruin a reputable house to promise things and not perform them?

Our promise made to every man is to give back the money when they are not pleased. A single bottle of Johnson's Chill and Fever Tonic will cure Malignant types of Fever and drive out every trace and taint of Grip poison from the blood. Send 50 cents in stamps for a bottle and if not pleased, your stamps will be sent back quick. Write to:

The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

'Tis helpful for us to reflect too that this work is being carried on in a systematic way by the organized agencies of our denomination. The missionary box is a happy avenue for the expression of Christian love. I do not know what the woman would have done, to express her love for the Savior, if she had not poured that alabaster box of precious ointment but she did it. Christian women love their Lord, and must have some avenue through which to express it. These boxes may be spoken of as the alabaster boxes of the present day, which they are breaking for the Savior's sake; not brought aforetime looking to his burial, but rather to the

A Unique novel, and safe proposition is that embodied in the Ten Years Love Premium Bonds of the Guarantee Trust Company of Georgia, Atlanta, Ga., who have written over one and a quarter million of dollars exclusively in the South. Investors may deposit small or large sums monthly, and receive a stated guaranteed income as they deposit their funds, which many are written in their bond. References in your own state from well known persons, who are investors with the Company. Correspondence solicited.

time he shall be crowned Lord of all. We thank the Lord for the missionary box, and rejoice in all the good it has done, and invoke God's richest blessing upon the noble Christian women, who through their societies are helping on the cause of our blessed Redeemer.

To these workers he shall say at last, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

C. E. Kincanon.

Extracts from letters of missionary A. A. Kieth of Florida, to Rev. I. A. Moore of Durant and Miss Bell Stigler of Lexington.

"This is a box of exceptional value. I don't know of one with so many articles. I have no thanks adequate to my feelings of gratitude and only pray the good Father to bless you with grace and mercy for this offering to his servant.

Wish you could be in one of our services when from 15,000 to 25,000 sailors mostly natives of the Bahamas, sing in their brogue in the open air. We have many Greeks from Athens, Corinth, Philippi and other Grecian cities I hope to bring some of them as trophies of the cross to our blessed Master. Had not many brethren of former pastorates come to my relief, I should have been compelled to go into my pastorate again.

These useful and valuable presents urge me to more and better work, to trust God, and do his service."



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The best light

Thousands of people know perfectly well that a carbon oil lamp is the best light to read by, if it is in order.

It is not in order unless you have the right chimney for it, and that is a MACBETH.

My name is on it.
My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to you.
Address MACBETH, Pittsburgh.

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Send for our new Illustrated Catalog Special discount to Evangelists and Missionaries. Factory owned and operated by Christian workers.
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We have on our shelves several hundred copies of a beautiful half tone engraving of BEAUVOIR, or the home of the late Jefferson Davis. The card is six inches and makes a handsome picture when framed and is worth fully 50 cents, but to get rid of them Quick, we will mail a copy for only

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DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

How Some Readers Can make Money

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have tried the work with wonderful success. I have made not less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., 3685 B. L. LaCade, ave. St. Louis Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them, for particulars. Ladies can do as well as men.

The Tabernacle Midwinter Bible School.

BY REV. LEN G. BROUGHTON.

Thursday night January 4th. The Tabernacle Midwinter Bible School for the Training of Missionaries and Sunday School Workers will open. A specially attractive program will be arranged and every body interested in this work in and out of Atlanta is invited to be present.

The school has secured Miss May Blodgett, who has for a number of years been the Bible teacher for the National Young Woman's Christian Association. She is to be the Superintendent of the Bible work and will conduct five Bible classes each week, one of them being a Thursday night popular Bible class in which the great sections of the Bible will be taught. Everybody is invited to attend this Thursday night lecture. Her other classes will be for special students. Friday nights she will teach the Sunday school teachers the lesson.

Besides Miss Blodgett other Bible teachers are engaged, among them Dr. C. I. Scofield, Dr. Wm. H. Young, Dr. A. T. Pierson, Rev. J. S. Rodgers, and a number of the local pastors.

The school will last three months. Persons desiring to get board correspond with Miss Beulah D. Faller, Secretary and Treasurer. No tuition is charged.

An Appeal.

I want to urge the preachers of Mississippi, and other Christian workers who may wish to do so, to come to the Seminary the first of next February and stay at least two months. The regular spring term begins the first of February, and during that month we will have the Gay Lectures, also the Sunday school lectures. By coming so as to be here on the first day of February and staying till the first day of April, one can get the benefit of three mission days (a feast within themselves,) the lectures above mentioned, besides the regular lectures in the Seminary courses. I do not know of more good things for a preacher to be had in two months. From fifty to seventy-five dollars will cover to the entire expenses from the time you leave home till you return. Let us have a large number of Mississippi brethren here through February and March.

ternally yours,

W. B. SANSING.
Louisville, Ky.

Crystal Springs.

The Lord has visited us with His renewing grace and saving power and party have been received into our church, thirty by baptism and ten by letter, and two others are awaiting baptism. The special meeting began on the night of November 27th. when brother R. A. Kimbrough, of Tupelo, came to us, and he seemed to be divinely sent and to have been divinely prepared for coming. With earnestness, love and power he proclaimed the truth, and it made us free; he held up Jesus, and He drew us to Himself; he preached the gospel, and it proved "the power of God unto salvation to everyone believing."

Up to brother Kimbrough's leaving, on Friday night, the 8th inst., twenty-five stood approved for baptism and three by letter. In the services on Sunday the 10th., and on Monday and Tuesday nights following, six others were received for baptism and seven by letter, and one other for baptism Wednesday night. The baptizing was announced for Wednesday night and notwithstanding it rained all day and night, thirty brave, happy converts were present to follow their Lord in baptism.

It was a sweet, solemn, precious service witnessed by about two hundred. We expect to receive other additions, soon, from this meeting. Brother Kimbrough greatly endeared himself to our church and community and our love and prayers attended him home and are with him and for him in his own field of labor.

God bless the churches and brotherhood and make us conscious of our possibilities in the Lord and equal to our obligations. A joyous Yule-tide to THE BAPTIST and its readers.

Fraternally yours,

J. WESLEY DICKENS.

The Italy of Dreams.

Winter sunset came in glory; When the twilight softly fell, Came the vesper song's sweet echoes Gladness to my heart to tell

The day had not been one of sadness That I gladly saw its close; But when comes the wintry hours Of my soul it restless grows.

When the sun is slowly sinking In a sea of burnished gold, Ah, what dreams of holy rapture Crowd into my wondering soul.

And the shades that follow after Sunset's scenes so wondrous bright,

They are ever gently telling Of the grandeur of the night.

'Tis no wonder that I welcomed Closing of the day's long hours, For the evening shadows brought me Fancies from the thought's field of flowers.

Jov was my fair, true companion; She had sweetly claimed my heart. She had promised e'er to journey With me, "till death do us part."

I, alone, with joy was dreaming By a cheerful sparkling fire; And her rhythmic songs of beauty Did my listening soul inspire.

And the moments, oh, how rapid Were they in their hurried flight, Thus the shadows of the evening Passed into the sombre night.

Oh, this night would see the closing Of the dear old weary year— There could be for me no sorrow While my radiant joy was near.

The old year had been so loyal, Noblest lessons he had taught. All his world redeeming gospel Was with truest wisdom fraught.

Sometimes there were days of darkness, When souls, through gloom's shadows passed, But he whispered: "Do faith's bidding," And the sunshine came at last.

Slowly was the old year nearing The dark vale of shadows drear, But I knew he'd bravely enter With a heart that knew no fear.

And 'tis with a holy reverence That I speak the sad farewell He had brought that priceless treasure, Joy, to ever with me dwell.

Strange it seems that to my keeping Such a treasured price he'd bring. Hark! the midnight bells are tolling, They their mournful requiems ring.

From my reverie joy calls me, With a voice so soft and sweet, With a loving smile she whispers: "Let us the glad new year greet."

The old year gave richest blessings, 'Neath the light of joy's bright beams, The new year will lead souls onward Toward the Italy of dreams.

There are snow-crowned Alps to hinder The slow journey day by day, But a God of love is guiding Safely o'er the toilsome way.

He will bid the new year herald Tidings to each fainting heart, And with joy we'll calmly journey Toward the land of song and art.

There 'tis said that inspiration Has great souls with thought-gems filled, Song with siren voice is calling, And with love the heart is thrilled.

Oh, within song's realm of glory Brightness there forever gleams. 'Tis a land of hope's fruition— The fair Italy of dreams.

ADA CHRISTINE LIGHTSEY.
Daleville, Miss.

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THE GUARD
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The spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. No need for safety-pin perfection. Send for cents in stamps for sample card worth 10¢. In buying safety-pins see that the card bears the name of CONSOLIDATED SAFETY PIN CO. BOX 159 BLOOMFIELD, N. J.

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Pair of AUTOGRAPH SHOES Worth \$5.00.
EASY COMFORTABLE feeling that makes the FROWN AWAY.
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BEST on having them. Your dealer has them or can get them for you.
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COMPANY.
Lynchburg, Va.
The South's Largest Shoe Manufacturers.

BEST IS HANGED IN IRON BED
One Infant Lost Life as Result of Peculiar Accident.
ANDRAY, Ohio Aug. 27.—The 7-month-old son of Mrs. Joseph Baker, living near the town of Andray, was killed today by hanging himself from an iron bed. After falling or crawling through the bars the child was unable to get back and in the absence of his mother was choked to death.

Protect Your Baby With a Foster Crib
Several years ago, at the suggestion of a far-seeing doctor, we began the manufacture of a crib to prevent just such an accident as that described in the above news clipped from the Chicago Record-Herald of August 28, 1905.
The Foster Accident Proof Crib is made with wire mesh too close for baby to put its head through and too high for the child to climb over. Sliding rails may be dropped and crib used as an annex to mother's bed. Protect your child against a similar accident. Write for full descriptive booklet.
FOSTER BROS. MFG. CO.
1450 N. 16th Street, St. Louis, Mo.

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SPECIALIST.**
Treats all Diseases of the Eye,
Ear, Nose and Throat.
OFFICES CENTURY BUILDING.
JACKSON, MISS.

The Companion as a Christmas Gift.

Can you think of a gift more certain to be acceptable than a year's subscription to The Youth's Companion? Is there any one, young or old, who, having once had the paper in his hands and looked through it, did not wish to possess it for his very own? It is a gift which, far from losing its freshness as Christmas recedes into the past, grows more delightful, more necessary to one's enjoyment week by week.

The boy likes it, for it reflects in its pages every boyish taste and every fine boyish aspiration. The father likes it, not only for its fiction but for its fund of information of the practical sort. The girl likes it for the stories, anecdotes, sketches and editorial articles printed in each number especially for her. The mother likes it for its stories of domestic life and affection, for its children's page and for its medical article.

On receipt of \$1.75, the yearly subscription price, the publishers send to the new subscriber all the remaining issues of the Companion for 1905 and the "Minutemen" Calendar for 1906, and lithographed in twelve colors and gold. Full illustrated announcement of the new volume for 1906 will be sent with sample copies of the paper to any address free.—The Youth's Companion, 144 Berkeley Street, Boston, Mass.

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Government St., Ala.	7:08	Orchard	7:38
Crusher	7:44	Semmes	7:54
Wilmer	8:03	Latonia	8:13
Brushy	8:25	Donovan	8:35
Evansville	8:48	Lucedale	8:58
Buxton	9:00	Bexley	9:10
Merrill	9:17	Leaf	9:27
McLain	9:50	Little Creek	9:54
Beaumont	10:10	Hintonville	10:28
Richton	10:44	Ar. Lancaster	8:12

South Bound—Daily.

Stations.	No. 1.	No. 3.
Ar. Mobile	6:30pm	12:01am
Government St., Ala.	6:22	11:53
Orchard	6:03	11:32
Crusher	5:57	11:25
Semmes	5:50	11:18
Wilmer	5:31	11:00
Latonia	5:16	10:45
Brushy	5:09	10:38
Donovan	5:01	10:30
Evansville	4:52	10:21
Lucedale	4:44	10:16
Buxton	4:34	10:05
Bexley	4:27	9:50
Merrill	4:17	9:50
Leaf	4:00	9:54
McLain	3:44	9:13
Little Creek	3:40	9:09
Beaumont	3:24	8:53
Hintonville	3:06	8:35
Richton	2:50	8:19

NORTH BOUND.

No. 2—Daily.	Ar. Mobile	2:32pm
11:16	Orchard	2:18
	Crusher	2:11
11:40	Latonia	1:54
12:03pm	Ar. Jackson	1:31
12:04	Lv. Jackson	1:30
12:18	Roy	1:16
12:30pm	Ar. Mobile	1:04pm
12:41pm	Progressive	12:53pm
12:47pm	Stringer	12:47pm
1:09pm	Bay Springs	12:21pm
1:29pm	Louis	12:01pm
1:41pm	Montrose	11:47am
2:00pm	Ar. Hattiesburg	11:30am
2:20pm	Ar. Newton	11:10am

Hattiesburg Branch.

NORTH BOUND.		Daily
	No. 24.	No. 6.
Beaumont.....	10 10am	7 40pm
Wingate.....	10 45am	7 55pm
New Augusta.....	11 00am	8 01pm
Mahmed.....	11 15am	8 09pm
Ragland.....		8 26pm
McCallum.....	12 05pm	8 33pm
Hattiesburg.....	12 50pm	8 55pm

SOUTH BOUND.		Daily.
	No. 5.	No. 25.
Beaumont.....	8 40am	5 00pm
Wingate.....	8 25am	4 25pm
New Augusta.....	8 19am	4 00pm
Mahmed.....	8 11am	3 40pm
Flagland.....	7 54am	3 03pm
McCallum.....	7 47am	2 45pm
Hattiesburg.....	7 25am	2 00pm

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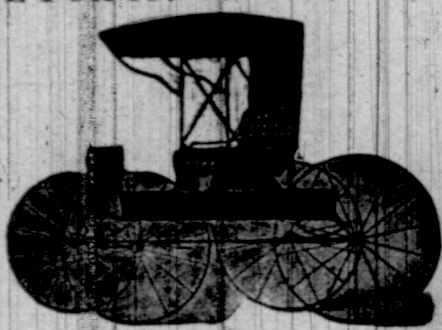
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